





therefore, no structures of superstition and error to demolish, but the field is entirely unoccupied—a waste—a blank, waiting to be sketched by the hand of Christian benevolence. In fact, in a literal sense, Ethiopia is stretching out her hands unto God. After a long period of debasement, after the most powerful nations of the world have ungenerously tempted to rescue her from the degradation in which she has been sinking deeper and deeper, she is now extending her arms to lay hold on the benefits which civilization and Christian philanthropy are offering as her last hope.

The slave trade is carried on this season to an almost unparalleled degree. Scarcely a day passes but one or more sailing vessels are in sight. One establishment at the mouth of the Gallinas, it is supposed will ship this season alone from five to six thousand slaves. Yours truly,  
J. L. BLODGETT.

### Missionary.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. To the Patrons of its Missions.

On the 26th of June, 1837, the patrons of the Board were informed that the Prudential Committee found it to be their unavoidable though painful duty to reduce the remittances to the missions under their care *forty thousand dollars* below the estimated amount of their necessary expenses for a year. The remittances to the Greek and Nestorian missions were each to be reduced, 1,000 dollars; the Smyrna and Singapore missions, each 1,500; the Syrian, 1,750; the Constantinian, 2,000; the Mahabrat, 3,500; the South India, 4,800; the Ceylon, 5,000; the Sandwich Islands, 5,600; the missions to the Indian tribes, 10,000; etc. It was stated, also, that the results must inevitably be—disbanding schools, reducing printing establishments, stopping printing presses, arresting the progress of seminaries, and other evils of like character.

The results are not yet by any means fully known. What they have been in the Ceylon Mission, as presented in letters just received, will now be briefly stated.

That mission writes thus, under date of March 1st:—"The Circular, calling us to make immediate reduction in our mission expenditures, reached us in December last. In obedience to the injunctions of the Committee, at our annual meeting held on the 24, 31, and 4th of January, we decided on the following reductions; viz. That the seminary be reduced to one hundred students, by turning away forty-five. That we can make no appropriation for a new class the coming October; as you will remember we were also able, for want of funds, to receive a class at the last commencement. From the female boarding-school, we have removed eight girls. We could not cut deeply into that institution without striking a destructive blow at the cause of female education and female piety in the land, thus marring our brightest hope. We have turned away some of our helpers, whom we would have been glad to retain. Some of these are now without employment, some have gone to government service, and some into the service of other missions. We have diminished the amount paid by the mission toward the support of the printing press to such a degree, that if foreign aid to an important amount do not come from other missions, through the channel of local Bible and Tract societies, we must, before the year closes, suspend our very important operations in that department. We have appropriated nothing for building; but for ordinary repairs nothing, except what is absolutely necessary to keep what we have from going to ruin. We have made no appropriation, which will authorize you to suspend the residence of the missionaries, for the purpose of visiting Tracts and Bibles and preaching the word. And lastly, our village schools, which at great loss were temporarily suspended in July last, on account of the pressure we then began to feel, we are now compelled almost wholly to relinquish, and to leave more than five thousand children wholly and permanently under the control of heathenism. We retain only 16 of our 155 schools. We have cut off the arms and limbs of our system close to the trunk."

It appears, then, in respect to our first and most favored missionary seminary, that forty-five of its pupils have been dismissed. "Some of these," the mission says, "are lads of fine promise as to scholarship, and from the most influential families in the land. If they had continued with us, doubtless many of them would, through the grace of God, have been truly converted, and thus been prepared to build up the Redeemer's kingdom in the land; but they are now thrown back, with minds soured by their disappointment, to grow up its strongest opposers. We have wished that the Christians in America, could have turned aside, for a day, from buying and selling and getting gain, to see these 45 boys, as they left the seminary, to go back to their heathen homes." To these 45 dismissed students, and 40 others who expected to have been received and were not, and as many more who must be debarred from the privileges of the seminary, in the approaching autumn;—and what will be the effect on these one hundred and twenty-five of the most promising among the six thousand youths educated in the mission?

A letter from the mission, written on the last day of the year, gives the following statement: "When our native free-schools were dismissed, there was a general triumph among the heathen, and as general an attack upon the native members of our churches. This was of course trying to all, and some, weak in faith and from worldly motives, may have made this an excuse for leaving us. Still the sympathy of the native church, which was manifested by school-masters who cheerfully relinquished their schools and of course their living, and by native assistants who gave up all or a part of their wages for the time, afforded us very pleasing evidence that they have cast in their lot with us and with the cause of Christ. Nevertheless the breaking up of our native free-schools has been a great loss. While, at most of the stations, a part of the children and masters have, through the hope of their future re-establishment, attended our meetings on the Sabbath and on Tuesdays; at others, they have left altogether. The people have less confidence in us; heathen schools have gained strength; and our native assistants have been discouraged and hindered in their work."

Had it not been for the very seasonable donation of a thousand dollars from the government of the island of Ceylon, the effects must of course have been still more lamentable. Within a few days, a letter has been received, by the Treasurer of the Board, from that well known friend of the cause, the Rev. Dr. Matheson, of Wolverhampton, England, from which a few extracts will be made.

"I write you," he says, "on a subject that has deeply interested my own mind, namely, the dismissal of 5,000 children in the schools of your mission in Ceylon, on account of the deficiency in your resources. Have you written again to your missionaries to collect the children again at all hazard of pecuniary difficulties? I am instructed to ask this question. I have been spending a few days at Bristol, in the company of Sir —, a decided Christian man, who takes a deep interest in missions. On returning with him homeward, I named the circumstance above referred to. He seemed to feel it very much, and has empowered me to children again, or if you will do it without delay, he will most cheerfully send one hundred dollars for himself and one hundred for Lady —, in aid of those schools, and at the same

time to constitute themselves members of your Society. I have lost no time in communicating his wishes; say what you can do."

Can there be any doubt what should be said? Other missions have suffered in a manner analogous to the mission in Ceylon. Ought not all to be relieved without delay? Should this state of things continue, the evils which have come upon the missions during the past year, will be small compared with those of the next. The reductions required by the Circular of June 23, 1837, should by all means cease to be required, even if the greater part of the waiting missionaries be detained longer to accomplish this. But need they be detained? Cannot both the missions and they at once receive enlargement? At the present rate of receipts, however, which is less than at the same time last year, but few of the missions can be relieved, and but few of the missionaries be sent.

Have the churches, to whom this appeal is especially and respectfully addressed, attained to the utmost point of their ability? Have the mere commencement of our work exhausted us? Alas, then, for the top-stone, and the cry of "Grace, grace unto it!" But it is not so. If there has been a necessity for this state of things, in months past, there is not any longer. God is bringing the period of disastrous visitation to an end. Trade, commerce, manufactures, are reviving; agriculture is enjoying the propitious smiles of heaven. Shall the faithful missionary in his far distant field and painful labors implore in vain? Shall he see his harvest scattered to the winds? Shall the native missionary be turned out for a living upon the tender mercies of his heathen countrymen? Shall appointed, devoted missionaries be kept at home year after year, when nothing but funds are wanting to send them? Can this be pleasing to the Redeemer of men? Is it just to the missionary? Is it honorable to our country, and to our churches? Far otherwise; and the attention of the whole Christian world is fast becoming attracted to the case. Oh that a spirit of grace and supplication might be poured out upon those churches to whom these missions belong. The Board is a mere agency. The missions are the missions of the churches. And how easy for those churches, by a little more effort, to relieve them, and strengthen them, and instrumentally to set them forward far in advance of their present position! Let no one wait for his neighbor. What is to be done should be done quickly. It will require months to convey even the best intelligence to the afflicted missions. But when good intelligence comes from them from their patrons, it shall go, if possible, on the wings of the wind.

Missionary Rooms of the A. B. C. F. M., August 1, 1838.

### BOSTON RECORDER.

FRIDAY, AUGUST 10, 1838.

#### THE FIRST OF AUGUST.

A meeting was held in the Marlboro Chapel, on the first day of Aug. for the purpose of uniting in a suitable manner, the event of complete emancipation, which transpired on that day in most of the British West India Islands. The assembly was large; and the number of colored persons present showed the deep sympathy they felt with their brethren in another clime. The exercises were commenced with a sweet pathetic piece, by a choir of colored persons. The song of Moses and the children of Israel, on their deliverance from Egyptian bondage, was then read; which was followed with the "song of Jubilee." Rev. Mr. Bennet, a colored man, then offered an appropriate prayer.

A letter was then read from John Quincy Adams, in reply to an invitation to attend and address the assembly; but his health will not permit; his voice has suffered from the intense heat of the season. He says he rejoices that the defence of the cause of freedom is falling into younger and more vigorous hands. He laments that the principles of the declaration of Independence should at this day be brought in jeopardy on the soil that gave them birth; and concludes with expressions of liveliest sympathy with the cause in which the Society are engaged, and of strong and cutting rebuke of the dark spirit of slavery.

Rev. Mr. Phelps followed with a brief history of British Emancipation. In Great Britain, as in this country, said he, it is but recently that the friends of God and man have come to see what are the correct principles and what the right course of action for the overthrow of slavery.

In 1772, the question was settled by a trial in the highest court of the realm, that a slave could not breathe in England. Immediately after, a movement was made for the abolition of the slave trade. In 1776, a motion was made in the House of Commons, by David Hartley, declaring that the slave trade was contrary to the laws of God and the rights of man. This was a mere motion, declarative of the general principle, without any measures for carrying it out, and yet it met with decided opposition from the colonial interests. Matters continued in this state, till 1787, during which time, the attention of the public was more or less called to the subject, but nothing effectual was done; because all their efforts were defunctory. In 1787, more systematic and well directed efforts were made by Wilberforce, Clarkson, and Sharpe. So it was in this country. The idea of overthrowing slavery at once, was thought to be too vast to be undertaken; and so the idea was conceived of vanquishing it in detail. So they undertook to grapple with the slave trade, under the apprehension that, when that was abolished slavery would die of the consumption. Mr. Sharpe differed from his coadjutors, and urged an immediate attack upon slavery itself; but his views did not prevail.

In 1789, Mr. Pitt brought forward a bill for the abolition of the slave trade; which was supported chiefly by Wilberforce, but did not carry till 1806. The House then resolved to take effectual measures to abolish the slave trade, as soon as it could be done consistently with the rights of all the parties concerned. This did not abolish the trade; but only declared that parliament would, at some future day, take measures to abolish it. This passed the House of Commons 113 to 15; and the House of Lords, 21 to 14. In 1807, a bill was brought in to abolish it. Council was heard, in behalf of the planters, four days; during which, very much the same objections were urged as have since been brought against the abolition of slavery. One was, that it would put an end to the sale of state fish, from Cape Cod, and thereby ruin the fisheries. But on the tenth of February, the bill passed the House of Commons, 283 to 16. It had passed the House of Lords previously. About the same time, the slave trade was declared piracy, by the American Congress.

The Philanthropists of Great Britain and America had now accomplished the object they had been seeking; under the idea that it would ultimately lead to the abolition of slavery. Under the influence of this idea, they had slept. But in 1821, they were wakened up, in Great Britain, by the discovery that the slave trade was not stopped, but carried on more briskly than ever. And, as to slavery, it was as vigorous and likely to live, as ever, and more so. In 1823, Mr. Buxton moved a resolution in the House of Commons, "That the state of slavery is repugnant to the principles of the British constitution and the

Christian religion; and that it ought to be abolished throughout the British dominions as soon as it can be, consistent with the rights of the masters and the good of the slaves." This, it will be seen, distinctly declares the sinfulness of slavery; although it embraces only gradualism. Yet it was voted down; and a substitute offered by Mr. Canning, embracing the following principles, was adopted. (1) Efforts for the melioration of the condition of the slave population; (2) Measures for the progressive improvement of the slave population; (3) The anxious desire of the House to accomplish the abolition of slavery at the earliest period consistent with safety and the rights of private property. This met the approbation of the government & of the West India proprietors themselves; and well it might, for it conceded all, and required nothing but what might be evaded by the colonial governments.

It did not even condemn the system as criminal or unjust. It passed May 15, 1823, unanimously, with the exception of a single vote of a West India proprietor. The resolutions were sent out to the colonial governments, and they were urged to carry them into effect in good faith. One of the things proposed for melioration was, that the flogging of women should cease. Although passed by a unanimous vote, yet the moment it reached the colonies, it was met with defiance and contempt.

Instead of carrying into effect the intentions of the home government, it was said of the legislature of Jamaica, that "no man was there found so wild and enthusiastic as to dream of making such a proposition." One member, however, less timid, did venture to propose, that when females were flogged, it should be done decently; but the legislature resolved two to one, that they should continue to be flogged indecently. Thus all our facts go to show the utter futility of all attempts to mitigate or meliorate slavery.

From 1823 to 1827, little was done. At length, the British public began to feel that something must be done; and in this state of things, a pamphlet was written by a lady, discussing the subject in a very able and forcible manner, and arriving at the conclusion that immediate emancipation was the only just expedient for the extinction of slavery. This pamphlet produced considerable impression upon the public mind. From 1827 to 1830, associations were formed, in various parts of the kingdom. In 1830, the London society was so modified as to go for speedy emancipation. In the same year, the "Negro's Friend Society" was formed in Dublin. This was the first Society that adopted the measure of sending out agents to lecture. The experiment was successful, and was soon afterwards adopted in Scotland. By the latter part of 1830, Anti-slavery meetings were held over the entire kingdom. One was held at Edinburgh, in the great Assembly Room, the Lord Provost in the chair. Mr. Jeffries, Lord Admiral of Scotland, introduced several resolutions, with a petition to Parliament, praying that measures might be taken for the termination of slavery. Rev. Andrew Thompson, of Edinburgh, rose, and said the resolutions were very good, so far as they went, but they did not go far enough. They would not do justice, if they did not insert the word "immediate;" which proposition he supported at some length, and concluded by saying that he did not rise to make any motion, but only to suggest. At once the cry of "move!" "motion!" arose from every part of the House. He then moved for such a modification of the resolutions as would embrace the principle of immediatism; on which a very warm discussion arose; not preside at a meeting where such sentiments were uttered. Another chairman was appointed, and the meeting was adjourned to another day, when Mr. Thompson brought in a petition, praying for immediate emancipation, throughout the British dominions; and also, for such provisional enactments, as may be necessary for the protection of the whites, and the improvement of the negroes. In support of this petition, he made a very able speech of two hours, which, for force and eloquence, is scarcely exceeded by anything in the English language. In this speech, and in the petition, abolition is placed on new ground; that slavery is criminal, unjust, and therefore ought to be abolished. Mr. Thompson went at length into the question, and answered most triumphantly the objections usually urged against emancipation. The occurrences at this meeting called the attention of the British public at once to the question of immediate emancipation; and they were not long in settling it.

In 1831, the subcommittee was appointed; which was a branch of the London Society, the business of which was to supply agents to lecture on the subject. Their first agent was Mr. Thompson. Up to that moment, all the proceedings of the British philanthropists were based on imperfect principles. Now the criminality of slavery was maintained by the press and by the pulpit; and in 1832, not three years from the time this ground was taken, they succeeded in carrying through Parliament the bill for substituting apprenticeship for slavery. Though this measure was not satisfactory, yet it was a great victory.

As soon as the agitation of the question began, motions were made in both Houses for a committee of inquiry in respect to colonial slavery. About this time, in the Providence of God, the insurrection broke out in Jamaica, and the Baptist missionaries were driven away. They arrived just at the time when the inquiry was going on in the House of Commons, and were brought before the committee. The result of this inquiry was, that from and after the first of Aug. 1834, slavery should cease, and the apprenticeship should be substituted in its place. During this time, the colonists and their friends predicted the most ruinous consequences, as the result of the measure. They were violent in their opposition, and the legislature of Jamaica declared that they would not entertain for a moment even a proposition for melioration. They had a sort of Colonial Union, resembling the lynch committees of the south, and the whole country was under lynch law.

Nevertheless, the first of August came, and the apprenticeship went into effect; Jamaica, even, took the apprenticeship, which slavery would be entirely abolished in 1840. But Antigua and Bermuda, rejected the apprenticeship, and took immediate emancipation. (Here the speaker stated briefly the results of immediate emancipation, in those islands; but as we have already given extended facts on this subject, we omit his statements on this point.)

It, however, soon became apparent that, in those islands which had accepted the apprenticeship, the planters had failed to comply with the conditions of the act. This awakened the attention of the British public, and on the 20th of March, 1836, Mr. Buxton moved a committee to examine into the operations of the apprenticeship, which was appointed. This committee said in their report, that they found the negroes faithful, and that labor was more efficient than that obtained from them while in slavery; and that if the apprenticeship failed, it would not be the fault of the apprentices, but of the planters themselves. It became still more apparent that the planters had failed to carry out the act; and in consequence, Messrs.

\*Not George Thompson.

Sturge, Harvey, and Company, visited the islands, in order to examine personally the state of things, and laid the result before the public.

As a part of the apprentices was to be free in 1838, the abolitionists did what they could to get government to abolish the apprenticeship entirely in 1838. The House government opposed the wishes of the abolitionists, and resisted them to the last. The reason was this: The British government could not terminate the apprenticeship, in good faith, except on the ground that the planters had violated their good faith, in the execution of the abolition act. With such a censure upon the colonial governments, they might do it. To save the planters, therefore, they resisted the demands of the abolitionists; but with the understanding that, if they would do so, and save the colonial governments from censure, the latter would take the matter into their own hands, and abolish the apprenticeship. This they have done, certainly in most of the islands, and probably in all; so that now, as the result of their own experience of the superiority of immediate emancipation, the planters have, by their own act, liberated about SIX HUNDRED THOUSAND SLAVES, who this day receive the boon of entire freedom. And now, in all probability, such scenes as those described in the Journal of Thome and Kimball, as having transpired in Antigua and Bermuda, on the first of August 1834, are enacting throughout those islands.

An original ode was then sung; and the meeting was addressed by Amasa Walker of this city, and Henry B. Stanton, of New York. Mr. Walker went to a further examination of the facts in relation to West India emancipation, as showing the practicability, safety, and advantages of immediate emancipation; and the application of the results of this experiment to slavery in this country. Some parts of Mr. Stanton's speech were eloquent; particularly on the question, "How will the world look upon us, in the longer continuance of slavery?" He drew a comparison between this country and the other nations in the Western hemisphere, and showed that the half civilized nations of South America, with one exception, were in advance of us, in the spirit of liberty; and that we are brought down in this respect to a brotherhood with Brazil, the meanest, most grovelling, and vilest despotism on earth, shaking hands with them, and bawling out, "All men are created equal!" He then traversed the whole earth, and described all the tribes of mankind, high and low, monarch and subject, republican and despot, barbarian, idolater, civilized, and Christian, as all looking down with sovereign contempt, in one focal blaze, as the glass converges the rays of the sun, upon proud, hypocritical America, who with liberty and equality on her lips, enslaves one sixth of her people, in the face of such exhortations as have worked out a practical demonstration of the safety and advantages of emancipation. He concluded with some good advice to the colored people.

The exercises were closed with "Wake, Isles of the South." The Society passed a vote of thanks to the choir of singers, to whom great credit was due. They added to a correct knowledge of the science of music, what is indispensable to good performance, a feeling of deep interest in the occasion—their souls were in the song. They have, moreover, peculiarly mellifluous voices.

### FOREIGN MISSIONS.

**NESTORIANS OF PERIA.**  
The houses of the Nestorians, are of very cheap and simple structure. The walls are constructed of earth, which when dried in the sun becomes firm and durable. The roof is formed by rafters of unshewn timber, overlaid with small sticks and coarse grass, and a coat of earth twelve or fifteen inches thick. Holes are left in the roof to transmit the light, and emit the smoke. Coarse rugs spread on the earth serve for chairs, and a supply of the cheapest utensils and dishes, complete the furniture.

**FASTS.**—The Nestorians feel that their numerous fasts are a heavy burden, but they constitute so much of their religion that they would sooner suffer martyrdom, than taste animal food on one of their fast days.

**ST. THOMAS.**—The Nestorians consider this apostle as one of the chief instruments of their conversion to Christianity. One of their villages, bearing his name, has a church built in commemoration of his visit while on his way to India.

**THE SABBATH.**—It is painful to see to what an extent the Lord's day is desecrated among the Nestorians. A very few of them attend prayers early in the morning, at the church, where nearly all the exercises are unintelligible, and the remainder of the day is spent in business, visiting, feasting, and dissipation.

**NATIVE SCHOOLS.**—The only native school seen by Dr. Grant, is at Oolai; established a few months since, having 14 scholars, taught by a priest and his two sons who are deacons. They are intelligent, but extremely poor and without support. The mission will aid them.

**COMMON MODE OF TEACHING.**—The pupil first spends about two years in repeating over the psalms of David, in the ancient Syriac; not understanding a single word, or getting a single idea. Afterwards, he spends another year in learning their meaning. Two or three more years are spent in learning their prayer books, attending to the four gospels, and learning to write; this completes their education, preparatory to officiating in the church.

**A CURIOUS PROPOSITION.** The priest Hohanna, after complaining to Dr. Grant of Mohammedan oppression, urged him to write home to the American Christians, requesting them to send out money to pay their taxes, which he said amounted to \$30,000 annually, and expressed great confidence that it would be done!

**A SABBATH SCHOOL.** on the mission premises, has about 50 scholars and six teachers; a bishop, four priests and a deacon. They meet in a room 40 ft. by 20 ft. without a floor; unglazed, with mud walls, and flat roof, covered with earth. The scholars are seated on coarse mats before their teachers, but are still and attentive as any Sabbath School children in America. It is opened with prayer; and closed with singing a hymn in the ancient Syriac.

**THE KOOBDS.**—They go heavily armed, and the ferocity of their aspect is heightened by blacking their eyes, and wearing immense striped turbans; their spears are about 12 ft. long, and the lower end as well as the head, sharpened with iron.

**PERSIAN METHOD OF TAKING BIRDS.**—Hawks are kept and trained for hunting; and when a bird or other small game is discovered the hawk is loosed from the hand, and darts like an arrow on his prey.

**NESTORIAN WORSHIP.**—The morning prayers are chanted in the village church, by a priest and deacon, who are dressed in white robes with sashes, ornamented with various colored crosses worn over the shoulder and round the waist. Frequent low prostrations and jingling of bells constitute a part of the worship. A portion of the gospels is then read

and explained in the modern tongue by one of the young priests. The sacrament of the supper is now administered; a priest breaks a small portion, from the consecrated bread, and puts it to the mouth of each communicant, who then passes on to the cup, held by a deacon through a hole in the wall; this hole representing the hole made by the spear in Christ's side.

**WHAT IS TO BE DONE.** for 20,000 Nestorian Christians; not more than 100 of whom can read or write; and who cannot yet be induced to support schools for themselves? Oppressed and trampled down as they are by the enemies of Christianity, they are sunk still lower in ignorance and superstition. But they are not wanting in natural talents; and need only the sanctifying influences of the Holy Spirit, and the light of science; to have an enlightened and pious clergy from among the people raised up, to preach Jesus Christ to the thousands, who have a name to live, while they are dead.

### SOUTH AFRICA.

The aspects of this mission are sufficiently dark. A deputation of the Dutch Emigrants waited upon Dingaan to treat for the possession of the country between the Umotoga and Umzimobubu rivers; an extent of 400 miles. He received them with apparent respect; and agreed to sign the papers. On the day appointed, they repaired to Dingaan's quarters, when he offered them milk for their refreshment. While partaking of it, they were seized by Dingaan's soldiers, overpowered and borne off to the hill where criminals are executed, to be devoured by vultures and hyenas. Fear of such powerful neighbors, seems to have prompted the king to this horrible deed. War will be the consequence; and its results no one can foretell with certainty. The missionaries have all left the territories of the blood thirsty king in peace; for he said they had never done him any wrong; why should he injure them? that he would never drive them out of his country, but if they should desire to return to their own country, and would come and bid him a friendly farewell, they should go at any time.

**REASONS FOR THEIR DEPARTURE.**—It was evident that Dingaan wished them to leave; for he had said more than once, that he would not allow foreigners to come among his people, and build houses and become residents. Little attention was given by the people to instruction. 3. The disturbed state of the country forbid the hope of any increase of attention. 4. Intercourse with Natal, must soon be closed, and if they left the country at all, they must leave it without delay. 5. The prospect is, wars and rumors of wars for many days to come. The Lord is making the several portions of South Africa mutual scourges of each other.

**ENCOURAGEMENT.**—There is now a more general willingness among the Indians here to settle and educate their children than ever before; they begin to see and feel the benefits of civilization. The school is still prospering. The people are becoming industrious; they are adopting the habits of the whites, and manifesting an increasing desire to get rid of their poverty and filth.

**RELIGIOUS STATE.**—There is not a more orderly congregation in New England than this. In November and December last, there was an universal attention to religious instruction, and an increased solemnity in the meetings. Several hopeful conversions occurred.

**"PRAYING INDIANS."**—Of those thus denominated, there are 100, and about as many children. 8 of these are men, and 9 are women. Not that all these belong to the church; but they are either decidedly pious, or have renounced paganism, and acknowledge the importance of the religion of the Bible.

**MISSIONARY HOUSE.**  
The Board have purchased an eligible site, and made contracts, for erecting a plain, durable and convenient house, for the transaction of their business, and for the safe keeping of documents and other property. It is an economical measure. It is undertaken at the very time when it can be carried through at the least expense. It will save the necessity of frequent removals of the place of business, and the liability to exorbitant rents. The expense will be defrayed, by applying a portion of the permanent fund of the Board for the purpose; a fund of which the annual income alone can be applied to the purposes of the Board; a better, a more profitable investment of it than can be made in any bank whatever.

The Receipts of the Board for the last month, were \$13,724.05.

**BAPTIST MISSIONS.**  
Facts and Notices, from the Bapt. Miss. Magazine.

**BURMAH.**  
**GOVERNMENT.**—The monarch is absolute; asks counsel of the nobles when he pleases, and adopts it, or not as he chooses. No office, title, or rank, except that of the king is hereditary. Promotion is open to all.

**OFFICERS.**—The Woongyees, are Great Governors, or public men of state. The Woondukes, are assistant governors. The Aweawoonos, are a grade rather inferior. These constitute the cabinet, or privy council of the king, and have access to his majesty at all times. The Sareduzyes, are State Secretaries, or government writers.

**THEIR CHARACTER.**—Each grade of officers exercises arbitrary sway over those next beneath. From first to last, they are with few exceptions, harpies, who seek only their own advantage, and neither love nor pity the people. Every government man regards his district, or his office, as his field of gain, and hesitates at no measures to make it profitable.

**LAW AND JUSTICE.**—The written code, though severe, is on the whole wise and good; but is little better than a dead letter. The monarch alters it as he pleases. It is never produced or pleaded from in courts. The judges receive bribes unscrupulously, in open court, even from both parties. They promote litigation, because it is the source of their income. Real criminals may almost invariably elude justice by a bribe, if it be proportioned to the magnitude of the offence.

**PUNISHMENTS.**—Capital punishment seldom occurs, and almost exclusively for murder and treason. It is inflicted by beheading, drowning, crucifixion, or strangling. After one is beheaded, the head is fastened to the ground, by a short stake driven through the mouth, leaving the face upright; and the body is laid near it, exposed for three days, and then interred. When one is strangled, his feet are made fast in the stocks; he is made to recline on his back, a rope is fastened round his neck, and drawn tight by a windlass, till he is dead.

**PROVINCES HELD BY THE EAST INDIA COMPANY.**—Here a salary, though not yet thorough change in the administration of justice has taken place. The trial by jury has been partly introduced, and delights the natives. Professional pleaders are not allowed, but each party manages his own cause, or gets a friend to do it for him. The only tax on justice, is a charge of 10 per cent on the amount of a suit paid by the plaintiff; not exacted however, of the very poor.

**FAKIRS.**—These pretended holy men, were over the countries of Burmah and China, were in Ava, swings every morning with his back to wards, from a rope fastened to a high tree; he does it for years, and is to continue it for years; ere he can attain the degree of purity to which his pious melancholy infatuation.

**BURMAN HONESTY.**—A Woonduke, by promising to get some of the State prisoners released, sent from one 500 trials, another 300, and another 100. For a short time their irons were knocked off, then put on again. This was boasted of before the king, as an instance of cleverness, in the officer.

**THE KING, VERSUS CHRISTIANITY.**—The teachers, you must not give away any more of the King's books. Formerly, I could see such things done and take no notice of them; but now, I am a defender of the faith, and must protect my religion.

**SCIENCE.**—When the missionaries refused to print, and print books of science, he said, "I will print and give away as many books of science as you please." "As I am a new man, I will give you the heart of man to man." A Burman, and an infidel philosopher, reason just alike on the comparative value of Christianity and Science. He conceived heart had led them alike, astray.

**TAYLOR.**—June 11, 1827. "Four new slaves are this day enlisted under the banner of the Cross. This province is agitated by the Revolution in Calcutta; but it is confidently believed by the natives, that by the end of another year, the doctrine of the gospel in Burmah will be more extensively known than ever.

**CLIMATE.**—The effects of climate, even in the healthiest part of a tropical region, are among the greatest trials a missionary has to endure. In this regard to food, are nothing in the comparison. The "long continued heat," induces a most distressing debility.

**WEST AFRICA.**  
**SUPERSTITIONS.**—The more we become acquainted with these people, the more we find out their deep rooted and ruinous superstitions.

**OCT. 13.** "This morning, *Sate Will* was announcing his grief with pain and tears, begging it would let him go; saying, it had come him. He begged that no one might kill him, but he might live long; that an old man who is so long dead; blasphemously saying to his great god, his god." Yet *Sate Will* is a shrewd and intelligent man, about 40 or 50 years of age, and has encouraged the operations of the missionaries, more than all the rest of the natives together.

**ADVERSE INFLUENCES.**—A colonist from England, arrived at *Madele*, on the evening of the Sabbath, on a trading expedition, having left home in the morning. Soon after him, another arrived with a large rum for the use of the natives. How destructive influence of such men on the heathen! All the missionaries can do, to incite a regard for the bath, and impress eternal truth, is defeated by the agents of the devil.

**CAPE PALMAS.**—The premises of the Episcopal mission here, are built on a delightful eminence, commanding an extensive prospect. The four members enjoy good health, and have had 25 baptisms; school; present number not so great.

**PERSPECTS.**—No cause of discouragement is respect. The object of the West African Mission, is as great as could have been reasonably expected from the amount of labor.

### NEW PUBLICATIONS.

**OMAR.** designed to illustrate the Jewish law from B. C. 63 to the birth of Christ. *See* *Sunday School Union.* Boston; S. S. Depot, 122 Court Street.

The period of Jewish history, intervening less than a blank to the eye of the Christian and Jew, of these events, as illustrating the Providence of God, and preparing the way for the introduction of the Messiah's kingdom, are here narrated in familiar style, invested with enough of fiction to interest the thoughtless youth. "The numbers and customs of the Jews are explained satisfactorily, and light is thrown on many important passages of revelation. Location of great value is spread over every page. It occurred to us, in reference to this as to many Sabbath School books, that the author while depicting the wars of princes and nations, has the best opportunity in the world, to inspire the mass of youth with just horror of the infernal system of slavery, so long made popular by the eloquence of the orator, and the applause of the poet. Canst thou, iniquity, the folly, the savage barbarity of Waul, incidentally and most effectively exposed, in the narrations of its progress and results which fill with the range of the writer of historical Sabbath School books? We think so.

**FRIENDLY COUNSEL TO CHRISTIANS.** *See* *Do good to the souls of men.* By H. Newman, *Editor.* Philadelphia; Luke Lewis, *Author.* S. S. Depot, No. 13 Court St.

We have rarely, perhaps never, met with so pure amount of Scriptural instruction, plainly and distinctly given, on the duty of Christians toward their fellow sinners, within so small a compass. *Miss in p*



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